

"LORD, TEACH US TO PRAY"

A. J. HIXSON

This language is found in Luke 11:1, and is a request made by the disciples of Jesus. To be able to pray is a great achievement. The disciples seemed to realize it. To prevail with God in prayer, as did Jacob, is a rich blessing.

Jesus' answer to the disciples was plain, "When ye pray say, 'Our Father which art in heaven,' etc. In Matt. 6:9 Jesus is recorded as saying, "After this manner therefore pray ye, 'Our Father which art in heaven,' etc. It appears that Jesus outlined in a simple way the things that should be recognized in effectual prayer, and by no means intended that these exact words should make up our supplication. To put this construction upon it makes a mere routine of prayer, and in nine cases out of ten robs prayer of its devotional power.

The most definite teaching of Jesus on the subject of prayer is found in his sermon on the mount, Matt. 6:6, "When ye pray," indicating a time for prayer, which in every well regulated Christian home should be observed either morning or evening—in all events at an appointed time. Daniel, in his trial, had his morning, noon and night as times of prayer. It should be a principle in every Christian family, an established habit, and rigidly adhered to under all circumstances.

I shall never forget the power of this habit as exhibited upon an occasion in my early manhood. A father was laying a corpse in the home. His son, who had come a long distance to attend the funeral, was sitting in the room with us. The hour for retiring came. The son, who had been brought up in that home, rose, took up the Bible, saying, "It was the custom of father to always close the day with a season of prayer," and led us all in humble devotion to God.

"Enter into your closet and shut the door," implying a place of prayer where quietness may reign and our prayers be unhindered. Time and place are important factors in our devotions to God, whether in the family circle or in the congregation.

Again Jesus instructs us to, "pray to our Father which is in secret," showing clearly that God hears and answers our prayers thru him who has so kindly informed us how to approach him to divine acceptance. From God the Father comes all our blessings, spiritual or temporal. He is more willing to give the blessings needed to his spiritual children, than we are to our earthly children. And it is to be an open reward,—"He will reward thee openly." As the people of God, do we comprehend this teaching? Do we note the vast contrast Jesus makes between this kind of approach to God and the hypocritical or Pharisaical prayer?

"Draw nigh unto God and he will draw nigh unto us," in his own divinely appointed way. This is the way God made known to Jesus, and in God's own words, he has presented them to us. Let us observe them

and draw nigh unto God in the full assurance of faith. May we meditate upon these things, brethren, in Christ, and give ourselves to them and our profiting shall appear to all.

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BURIED AND RISEN WITH CHRIST IN BAPTISM

S. KEIHL

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death. Rom. 6:3, 4. If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Rom. 6:6. Buried with him in baptism, wherein also ye are risen with him. Col. 2:12. Take notice, buried and risen with Christ, that is our standing in the beloved.

What is required of, and what promise is given to those who are thus risen with Christ? It is written, If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Col. 3:1-4.

Having this glorious promise, "let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus," looking for his coming, for it is written, When he shall appear we shall be like him. I Jno. 3:2. "I am his, and he is mine." Glory, halleluia! Let us sing—"Fade, fade, each earthly joy; Jesus is mine."

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HISTORICAL

Selected by J. B. Wampler

It was the 28th day of March, 1737, Conrad Weiser, the great Indian interpreter of Pennsylvania, was sent on his way to the Onondaga council fire. He was sent by the governors of Pennsylvania and Virginia to make peace between six nations of the North and the Catawbas and their allies of the South.

When Weiser asked some of the old men among the Onondagas why game was so scarce, they all sat in silence. "I was here twelve years ago," said he, "and you were living in plenty. Why is game so scarce now?"

A gray old Indian, whom the others called a wise man, finally looked up and said, "I have had a dream. The Great Spirit came to me, and I asked him the same question, 'Why is game so scarce?' The Great Spirit said, 'You ask me why game has become so scarce. I will tell you. You kill it for the sake of the skins which you give for strong liquor and drown your senses and kill one another and carry on a dreadful debauchery.

Therefore have I driven the wild animals out of the country, for they are mine. If you will do good and cease from your sins, I will bring them back; if not, I will destroy you from off the face of the earth."

I stand (in my imagination) upon the highest elevation of this world. I take a general survey and view the human race from every standpoint,—morally, socially and politically. I look again and I behold the multiplied thousands of county and state prisons, hospitals, insane asylums, reformatories and county homes, and on down to the city lock-ups. Another view presents over two hundred and fifty thousand railroad trains running every Lord's day, carrying freight; and the so-called "church trains," carrying some of the vilest, most profane and drunken wretches that travel and carry on debauchery and crime. I try again and behold the multiplied thousands of distilleries and breweries that present themselves with their bonded warehouses, filled with that which the revelation of God tells us "biteth like a serpent and stingeth like an adder." Once more and I behold the legalized "Bawdey" houses where multiplied thousands of the fairest sons and daughters of the human race are annually degraded and dragged down into the abyss of eternal ruin. Again in my feeble effort to behold, I see the millions of bushels of grain and fruits of the earth that the tri-une God so kindly and mercifully bestows upon our common humanity for the sustenance of the human race, taken by vile, wicked wretches and distilled, brewed and in various ways manufactured into the several liquors that drown the senses and cause crime, murder and debauchery of all kinds, bringing participants into disgrace and ruin in this world, and into eternal ruin in the world to come.

I now raise up the telescope of human reason and ask all the citizens of America to take a look with me and behold about three hundred thousand legally licensed saloons and bars in this Christian, Bible land in which we live and whereof we boast. Suppose each of these would be the cause of destroying one soul per month, that would aggregate thirty-six hundred thousand souls annually,—nearly four millions. I ask, who is responsible? Some one whispers that in this American land where the "Star Spangled Banner" waves the people are the government and are governed by the laws they make. This being true, I take a sad look thru the telescope of thought and human reason and view our common humanity,—morally, socially, politically and religiously and asked myself, are we the people who create the constitutions of the several states of this great common wealth, did our forefathers create the constitution of the United States of America? Do we make the laws by which this nation is governed? Do we elect the men who, as the several judges of the courts grant the licenses in America, thus legalizing the manufacture and sale of that which destroys the physical manhood and womanhood of humanity, and much more utterly